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PREFACE

The Havasupai are a small and obscure group of Yuman-speaking Indians living in the neighborhood of the Grand Canyon in north-central Arizona. Our earliest knowledge of them dates from their discovery in 1776 by Padre Francisco Garcés. But they have remained so secluded in their inaccessible canyon home, that we know very little of them even today. There are brief descriptions resulting from the visits of Ives' party in 1858, Coues in 1881, and of James and Curtis' parties at various times. Cushing, who spent a few days with them in 1881, has described *The Nation of the Willows* at somewhat greater length. Their cultural position still remaining in doubt, I was sent by the American Museum in 1918 for a general ethnographic study. Some parts of this have already been published as *The Havasupai Indians of Cataract Cañon* (1918), *Havasupai Days* (1920), *Havasupai (Yuman) Texts* (1924), and *The Association Test as a Method of Defining Religious Concepts* (1927). With the exception of the last two, this material appears again in the present paper.

My first visit to the Havasupai in August, 1918, was on behalf of the American Museum, for whom an ethnological collection was made. The second trip (August–November, 1919) was made as William Bayard Cutting Travelling Fellow of Columbia University, with the Museum's further assistance. A third trip (August–September, 1921) was aided, like the second, by the Southwest Society of New York. I am also under obligations to my wife, Erna Gunther, for some tales and incidental material collected in 1921, to Doctor Paul M. Standley and Doctor William A. Setchell for plant determinations, to Miss Edna M. Fisher and Doctor C. D. Shane for determinations of snakes and stars, respectively, to many anthropologist friends for notes, and to Doctor Herbert E. Bolton for the use of a manuscript on the Caddoan Hasinai.

Much of the old life is still open to observation. Social life, religion, and to only a lesser extent, the material culture, of these people is practically intact. Yet let me add for the timorous souls who fear that the inroads made by white culture may be underestimated, that I have used the historical present throughout in my description only as a matter of convenience. My principal informant, Sinyella, was an energetic and well-informed old man, aged 71. So much material is directly autobiographical, that it would have been possible to present this sketch as an account of his life. My interpreters, Jess Cheekapanyega and Mark

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Hanna, both young men, spoke English moderately well, and the first proved himself invaluable.

The phonetic scheme is as follows:—

a	as in father	å	as in but
ă	hat		
e	fate	ĕ	met
i	pique	ĭ	pin
o	note	ŏ	not
u	rule	ŭ	put
ɷ	law		

The remaining symbols follow the "Phonetic Transcription of Indian Languages." By inadvertence, the printer has set the stress accent over the vowel in the manner there recommended for pitch accents. Pitch accents differentiate three pairs of words used in this paper: *dȁd*, water, *dȃd*, cottonwood tree; *kdθ̌d'dá*, coyote, *kdθ̌d'dȁ*, left hand; θdálɣd a woman's term for her child (lit. issue), θdálɣd, a woman's children. K' probably corresponds to ṭ (cerebral t), but for lack of certainty as to its exact character, the strong trill is indicated as shown. Glottalization is weak. Final vowels are habitually elided. Some words were heard variously: I have not attempted to spell them uniformly.

Some observations of a general sort, such as those on thought, the character of the chiefs, etc., will doubtless seem quite naïve to my professional brethren. While we take these for granted, I can assure them that outsiders do not.

I have made a point of noting what traits are absent among the Havasupai but which might be expected to appear. This is especially important for a tribe of distinctly intermediate cultural position.

The comparative notes which are offered are not so systematic as I wish. I have attempted to include most of the material available in print for at least a thousand miles around the Havasupai. Undoubtedly much has been missed, especially the Mexican material. The literature is scattered and random in content. It is surprisingly incomplete, for, with the exception of the Pima and Hopi, we have nothing like complete ethnographies for the Southwestern tribes. The description of even the material culture in the only spot in the United States where it remains in anything like its pristine condition, has hardly been begun. The comparative work is also somewhat one-sided, for I have made the Havasupai traits my point of departure. In a few cases I have gone further afield for the sake of completeness. But as the Havasupai are not a typical

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601 *winyégà* son's wife, wife of all relatives except as noted elsewhere
pahamí'ligà husband of all relatives except as noted, wife's brother or her grandparents[1]

I am doubtful regarding the application of some terms. Sinyella did not know what a woman's female cross-cousin's children should be called, nor the terms for a man's older brother's or male parallel-cousin's children. He said the latter would just be recognized as relatives. Djerdwaimo gave *nofligà* for a woman's male parallel-cousin's child, *migà* for the son, and *pofigo* for the daughter of her female parallel-cousin; but I think she is mistaken. Probably she did not understand the question. She did not know what her daughter Helen would call Pete's grandchildren if he had any, i.e., Helen's father's younger half-brother's grandchildren (see the genealogical chart).

There are no terms for a husband's brother or sister, nor their spouses, nor for a wife's sister or her husband, nor a wife's brother's wife, nor for a husband's parents, nor a child's parents-in-law. There are no terms for step-parents; they are not called by parent terms, because "we are afraid, for the father and mother are dead." Half-brothers and sisters are called brothers and sisters.

[551] References to dead relatives are by the relationships they bear to the living, as Manakadja's father. The form *panyá'atatéldj*, my father now dead, was recorded.

The reciprocal of *kotigà* is said to be *nagofligà*, but other terms are given for the reciprocal relationships. The word *gdidjigà* may mean relative in general, as *Inydnyan,tkddjddj*, Sun, my relative, occurring in a prayer.[2] In a myth, "Wolf, my father" was recorded as *hatágwil n,anddda*, said to be an obsolete term; son-in-law, *ginyégo*, was also recorded as *ginyígà*.

601 124 [115] These meanings were checked at the hand of genealogical data given by Mark Hanna, his sister Susie, his nephew Jess Checkapanyega, and Jess's mother, Djerdwaimo. A record was made of the terms used by Mark and Jess for every living relative, and the reciprocal terms, on the basis of the agency census, before any genealogical charts were drawn, so that the names did not occur in logical order. The accompanying chart gives Jess's relatives in full. For convenience I have separated his

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[1] The following possessive forms were recorded in myths:—

nyán,dzyadéld	my mother's father	*nyan,dzíjed ldj*	my father's younger brother
n,anddda	my mother's mother	*nyaldzáldvá*	my male cross-cousin (man speaking)
nyándddjvádvádj	my mother's brother	*nyanddjvádj*	my older brother's son (man speaking)
n,ladzdvá		*n,anddda*	my father

[2] However the more general word would be *n,atcgddjdol*, my relative (*Inyddjá dddjdá lowdlwol*, he marries a relative; literally, relative, he knows it, to take a wife).

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ahead; after you have gone two or three nights, we will leave. Perhaps we can catch up with you on the way," they said. She had been gone for a day and a night, when my father looked around but could not find where she had gone. Then my father thought, "Perhaps she has gone back home. I will follow her tracks. We want her." My father told Panamida's father, and the two of them went off. They knew where to go, so they rode on fast. They found her tracks just beyond Red Butte. They saw tracks where the girl had gone ahead. The Hopi, going home, had come behind her. They followed along until they reached Oraibi. There my father said, "I have a Navaho girl who is my wife. She ran away and came with the Hopi men." So they talked to the Hopi. One of the Hopi who had come down here had already married that Navaho girl and she had gone back with him. That girl's Hopi husband would not give the girl back to my father. He said, "No." My father said, "You must give me something; then you can have her." So the Navaho girl's husband gave him a good-sized blanket, and so my father let her go.

There are few formal regulations for relatives by marriage. There is no taboo between a wife and her parents-in-law. A man might talk freely to his wife's parents, even on obscene topics. Neither husband nor wife address their spouse's parents or grandparents by name. The woman has no relationship term to apply to them, though she may use their names by way of reference. Jess's wife Lina, when speaking to him will say *mamádjídjta*, your mother, *mamádjítatha*, your father, or *huudgítum*, your parents (*huudgá*, two). A man uses *gínyígá* in referring to his wife's parents, but not when speaking to them. Reciprocally neither a man nor a woman uses the names of their son-in-law and daughter-in-law (and their families?). They use *wínyígá* for the son's wife, usually in indirect reference only, but they may also address her by that term. Both use *gínyígá* for their son-in-law at all times. I cannot find anything corresponding to joking-relationships.

A record of sixty-seven marriages is appended in full. This includes all living Havasupai, with a few exceptions, but it does not cover every marriage they contracted. Nevertheless, it is reasonably adequate. Forty-five of the fifty-two marriages where the information is precise were initiated by temporary matrilocal residence. The number is probably slightly greater than the facts warrant, for I suspect Sinyella, who furnished the data, of systematizing. The remaining seven marriages are nearly all with widows. A complication that could not be eliminated is due to the temporary matrilocal residence of new couples when on the plateau during the winter, with patrilocal residence on their return to the canyon. An unexpected feature is the marriage of neighbors; this in spite of the fact that neighbors are usually paternal relatives, their common seat of residence being the land inherited by the men from their fathers. Possibly twenty or twenty-five marriages are of this type; a

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756 554 think that the two living shamans are far more aggressive and forceful personalities than any chief save Big Jim.

159 624 The following paragraphs give Sinyella's statements of how these men became chiefs. Remarks concerning Manakadja and Captain Jim are somewhat distorted by his jealousy.

[115] Panamida's father, Wasákwivámá was a man without fear; he traveled to Oraibi and the Walapai when enemies were about, so they called him little chief. He was called big chief [in the first half of the last century] after having pulled three enemies from the cliff (see the account of the raid, pp. 367). Sinyella's paternal grandfather was big chief at the time of this raid: they called Wasákwivámá big chief also. (See p. 375 for an account of the peace he negotiated with the Yavapai and Apache.) When Wasákwivámá died, Captain Navajo became the leading chief. Wasákwivámá's father was not a chief. His three sons, Teyadjává (corn thief), Supai Charlie, and Panamida were chiefs.

159 I never heard that Captain Navajo's father was a chief. Navajo was not a chief until after he was married; he was about thirty-five to forty years old then.

624 648 Before he married, Navajo heard about a lot of Walapai girls, and he said he wanted to go marry one. So he stayed with the Walapai for a long time until he married. He stayed a little longer and then said, "I want to go to the Mohave country," but the Walapai said, "We do not want you to go. Those Mohave men are wicked; they are our enemies. You will be killed down there." But he said, "I am sure I want to go." One Walapai said, "I will go with him." So they walked to the Mohave. Navajo had only one big blanket with him. He said to the Mohave, "I brought this blanket to trade for a horse." A Mohave said, "All right; that is pretty good. I will trade a horse with you." So they gave him a young horse. A big chief of the Mohave said, "Our men want to kill both of you: that is what I hear them say. I want both of you to go back right away. I do not want you to be killed here; I am a good friend to you." So both men mounted the horse and rode back at once, hiding along the way. When they were a little east of Kingman [in the western Walapai country] the horse gave out. They left it there and walked home to the other Walapai. The Walapai people said to him, "You are a pretty big, good man; you are not afraid of the enemy. You go right into the enemy's house to trade. Our people do not do that; you are the first one to go there. We say you are a great big man like a big chief; we call you chief." That is how he first came to be called chief. Navajo stayed with the Walapai for several days. Then he went after the horse and brought him back. When the horse was rested, he came home; he did not bring his wife.

159 624 648 754 682 When our corn was ripe in the early fall, the Walapai came down here [about 1856] for some corn and other food they liked to eat. One of the Walapai men, Smiley's father, was a shaman. The Havasupai did not give this man anything, so he felt angry and thought what he would do to make the Havasupai children sick. All the children defecated blood. Another shaman, when he cured the children, said, "That man causes the sickness you have." A good many children died of it, but no adults. That Walapai shaman heard what they said and was afraid. So he fled about sunset to a little canyon above the village and camped there. Navajo, his father, his brother, and sister's husband all said, "We want to kill that Walapai shaman. He made the sickness of which the children died. We feel pretty angry." When it was nearly

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hesitancy is easily overcome. This distaste applies more particularly to close relatives: still there is none of the abhorrence manifested by an Apache or Navaho against the mention of his dead. The usual circumlocution is Manakadja's grandfather (*mănăkădjă n„Inapĕldj; nĭpĕ'ipă*, father's father) or Panimida's dead father (*pănămĭ'dăpĕnătăladj; djĭtăl-ipă*, father). The word *nidjĭstmat ipă* means to hear the name of a dead relative spoken. 551

Infants are said to be named when they begin to play about and take an interest in the world, that is, at about one year. I find however that not a single child of one or two years has a name, only three boys of three are named, and every boy of five, and even one of seven, lacks a name so far as my informant knows. Evidently the need of a name awaits the creation of a personality even more than my informant believed. I do not know how these children are addressed, but they are referred to descriptively. Names are said to be given for some personal peculiarity or happening. They are given by grandparents as a rule, perhaps those with whom they live, rather than by their parents. Names are not family property; in fact they seem to be freely invented. Sometimes the child is re-named when it reaches maturity. Men are very commonly re-named in reference to their marriages, but women are not. For example, if a girl refuses a young man's advances, fights him off, or pours water on him, someone may give him a nickname in derision. New names are often casually given both men and women in later life. Sometimes a person will conceal his name from a foreign Indian, inventing another on the spur of the moment. 553 551 553 [603]

I have obtained the names of all Havasupai with the reason currently given for their use and their derivation according to Jess Cheekapanyega. The meanings are certain only where there is a tale to account for the name. I suspect that in many cases Jess analyzed the words where it could not be legitimately done, because such peculiar compounds result as *wawăskwămă*, house-standing, which is "just a name," for it does not mean standing house according to him, but is simply the coupled words for house and standing. In other words, these are probably meaningless names. All words beginning with *wa* and *wi*, supposed to be *hăwă*, house, and *dwă*, rock, are in this suspect class. 115 551 551

There are no marked sex differences, but somewhat more women have names referring to vegetation. Hat, house, and rock names are peculiar to men. Many men's names begin with *pa*, for *dpă*, man: since this type of name is restricted to men (with a single exception) the meaning may be "man who—" or "man with—", but I have preserved

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Thought

So much nonsense has been written about savage thought that it may not be amiss to record that I find the Havasupai clearly the equals of my white acquaintances in reasoning.[1] Granting them their premises and the limitations of their knowledge, their judgments are justified. 153

The inability of the savage to isolate abstract concepts has also been asserted. As a somewhat indirect test I asked how one thinks[2] (*wwdvlgd*). Sinyella, who understood the interpreter's question with difficulty explained that he knew nothing about it: he had never been told. Jess to whom the question could be put directly,[3] said that his whole body was involved in thought, although his eyes, head, and to a lesser extent, his ears, were more intimately concerned. Two years later he stated:— 828

"I feel myself thinking. Perhaps part of my body thinks; I feel it move. Perhaps it is the tendons all over my body: no, they simply move. The blood in my veins goes into my brain and my heart: when it enters my brain I think what I am going to do. My thought goes on all over my body. It (both blood and thought) causes my whole body to move about. (Q.—You are thinking hard, trying to tell me; where do you feel it most?) In my head: it feels as though I were trying hard there." Sinyella added, "Most men say they think with their hearts: I say so too. Some say they think with their heads: they talk about who has the most brains." Jess' wife, who was listening, answered, "I think with my heart."

Like ourselves, Havasupai scratch their heads when in a quandary: *kápdá' dtdtópigd*, "It is hard to say." [201]

The conventional expression is then that the heart is concerned with thought, as it is also the seat of the soul, the life. Jess' answer is however a reasonably good attempt at introspective analysis.[4]

Dreams

So much stress is laid on the connection of dreams with religious phenomena by some writers that it seems important to record dreams and the attitudes to them. Dreams (*tdsmddjigd*, *gwétásmá' djigd*, cf. *smdgd*, sleep) were obtained from an old man, Sinyella, and a young one, Jess Checkapanyega. These are on their face actual dreams, not stereotyped like those of the Crow recorded by Lowie and the Ojibway visions of Radin. 114 115 124

A distinction is drawn between unimportant and significant dreams. While there are no definite criteria to distinguish them, it seems that those 787

[1] This is also the well-nigh unanimous judgment of my American colleagues respecting those Indians they know. Curiously enough, published statements of this fact are rare — is it too obvious? — leaving the field to the fulminations of the closet-philosopher.

[2] See also the remarks on shadows, p. 276.

[3] He has attended school.

[4] These statements modify those made earlier in this series, vol. XVI, 344, footnote.

4: Smithson E-8 (1951-1958) 1959 NT14 Plateau Yumans NT14
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Preface

This report was first submitted to the faculty of the University of Utah as a thesis in partial fulfillment of the requirements for the degree of Master of Arts in Anthropology. Subsequently, Dr. Leslie A. Spier kindly read and commented upon the thesis in some detail. Where the text has been altered at his suggestion, reference is made to a personal communication from him dated December 3, 1957. It should be added, however, that I assume responsibility for the present conclusions. I thank Dr. Spier for the careful attention with which he evaluated my report.

Field research was accomplished on four trips, totaling five months spent among the Havasupai. On the first trip (July-August, 1950), major emphasis was upon the collection of census and genealogical data. During the second trip (July-August, 1951), attention was focused upon the life cycle of the woman, population problems, and shamanism. The third trip, lasting only three weeks (November-December, 1951), afforded an opportunity to observe daily routine and other activities at a different season of the year. Interviewing of two medicine men occupied most evenings. A final trip of three weeks' duration (September, 1952) provided contact with a segment of the Havasupai population living at Grand Canyon Indian Village on the south rim of the Grand Canyon proper. (Residents of Grand Canyon Indian Village are employed by the National Park Service and by private business establishments in the National Park area.) During this last trip, interviews with both men and women were focused almost exclusively upon the life cycle of the Havasupai woman.

In the summer of 1958, I returned to the Havasupai Indian Reservation for three months to make a study of the primitive tribal religion under a research grant from the University of Utah Research Fund. This opportunity was taken to check certain details, included in the original thesis on the Havasupai woman, with additional informants. The thesis was read and evaluated, in whole or in part, by several tribal members, including original informants. Accordingly, modifications have been made in the present publication.

Although the total number of informants consulted was larger, the data presented here were obtained primarily from nine individuals, three men and six women, ranging in age from 31 to 86 years. I was at all times dependent upon the good graces, interest, and convenience of informants and interpreters, all of whom were unpaid. Occasional small gifts were made to a few individuals who worked most earnestly, but these gifts were never promised nor given as an advance inducement.

The definitive monograph on the Havasupai is Leslie Spier's Havasupai Ethnography, published in 1928. This, together with several shorter

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when the bathers come out they plunge into the stream, or lie on the sand and rest until their turn again. 515 517

Horse racing is patterned after foot racing of former times. The race is to a point and return. Considerable attention is given to the preparation of the course on which the race is to be held, also to the selection of horses. Races are usually for stakes and on special occasions, as the Peach Dance, a purse is offered the winner. The horsemen do not jockey for a start, but start from stand-still. 541 525

Men and boys often hold wrestling contests. The contestants approach each other in a slightly crouching position and lock their arms around each other's body. Kicking and striking are not permitted. The winner must be able to hold his man flat on the ground. 526

The Havasupai children are expert swimmers, often learning the art very young. Mothers toss the small children in the creek of deep water and in almost no time they paddle their way to the bank, one would hardly say they are taught to paddle for it seems to come instinctively. 868 481

As canyon climbers the Havasupai probably surpass all other tribes. Their muscles are developed by constant practice and they run up and down the steep canyon trails in a manner to excite the envy of our college athletes. 481 147

When an individual is very ill and it is feared that he may die, relatives gather and begin to wail. A corpse is laid with the head to the northwest, the hair washed in yucca suds, and the face painted. Clothes are usually furnished by friends and relatives. The following day every one gathers to mourn with the family. The chiefs talk of the past life of the deceased and admonish the relatives to care for the property of the deceased and not to commit suicide. Formerly the Havasupai cremated their dead but now they are buried. Each family has a burial plot. When death occurs in a house the family moves out for a few months. Personal possessions are buried. In recent years the custom of burning personal treasures has not been as universal as formerly. 763 764 423 768

RELIGION

The Havasupai creation myth and other legends are very similar to those of the Mohave and Yuma Indians living along the Colorado River. [171] 773

In the Beginning there were two gods of the Universe. Tochopa was a good god and Hokomata was very bad. The good god had a very beautiful daughter, Ter,keh-eh,(1) from whom he hoped would descend the whole human race to inhabit the big world. The wicked god seemed to possess the most magical power and to demonstrate it he proudly boasted he would flood the world and destroy all creation. The good god, Tochopa, fearing he would do this, made a boat of hollow piñon log in which he hoped to save his daughter. In this log he placed necessary food and other articles and also made a lookout window. Then he brought his daughter, and telling her she must get in the log and there be sealed up, he took a sad farewell of her, closed up the end of the log and waited for the destruction of the world. It was not long before the floods began to descend. Not rain, but cataracts, rivers, and deluges came covering all the earth with water. The log floated and in safety lay Pu-keh-eh while the water rose higher and higher covering all the mountains. After a while the flood ceased and the water found a way to rush into the sea. As it dashed down it cut through rocky plateaus and made the deep canyons of the Colorado River. Soon all the water was gone and the earth began to dry. The girl found her log no longer floating. She peeped out of the window her father had placed in her boat, and, though it was misty and 539

(1) Sources of mythology here given are a Havasupai informant; Farish, History of Arizona; and The Redman, a bulletin of mythology printed at the Phoenix Indian School. [115 127]

14:Smithson & Euler E-5 (1951-1958, 1962)1964 NT 14 Plateau Yumans NT 14
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PREFACE

by

Robert C. Euler

In the aboriginal and early historic period the Havasupai and Walapai considered themselves to be a single ethnic group, Pai, the people, distinct from all others including the Yavapai (Dobyns and Euler, 1960; Euler and Dobyns, 1960). Their culture, including their religious and mythological tenets, was essentially the same.

Although basic ethnographic studies have been published for both (Kroeber, 1935; Spier, 1928), Pai religion has not been treated in detail. Smithson, in The Havasupai Woman (1959), concerned herself only tangentially with these matters as they pertained to women in the society. Yet, on her several field trips from 1951 through 1958, she had elicited additional and more detailed data from several informants. Her final trip to the Havasupai, for three months in the summer of 1958, was for the express purpose, and was supported by a grant from the University of Utah Research Fund.

These unpublished notes came into my hands after Mrs. Smithson's untimely death, at her initial request and through the courtesy of Jesse D. Jennings. Mrs. Smithson and I, when she first learned of her incurable illness, had discussed the matter personally. This was at a time when I was working independently on other aspects of Havasupai culture, but with essentially the same informants. We remain in her debt for concerning herself with the ultimate disposition of her notes during such a trying period of her life, and in that of Jennings for arranging for the editing and publication of the material. I should like, also, to express my appreciation to the University of Utah Research Fund for permitting me to utilize the unexpended balance of the grant in the preparation of this study. I also wish to thank those unnamed Havasupai informants who patiently helped me recheck portions of the notes in the summer of 1962. Their cooperation was due in large measure to the rapport that Smithson had earlier established.

That the data are not full is a factor of several matters beyond the control of the authors. Smithson worked with the last elderly Havasupai shaman who, in his advanced years, had limitations of recall. He had died prior to my last visit in 1962. Other, lay, informants had less knowledge of the more esoteric practices.

[755] woman lived in the west, the boy in the east. Each shaman had his own
[776] individual songs to attract his spirit. These were not given to a new
[533] shaman.

Another curing shaman received his power through a small bone that had been given to him from a cave. He then had a dream in which the bone talked to him and told him it would give him the power to become a shaman. He kept the bone for two years, at which time a Walapai shaman took it away on the pretense that it might otherwise be harmful to the Havasupai. However, the bone continued to appear in the Havasupai shaman's dreams and taught him curing songs.

[15] The shaman who served as our informant had not been one during Spier's day. He began about 1931 or 1932 when he started dreaming about it. These dreams came to him not through his own desire, but because Pagiyova, a localized mythical culture hero (Spier, 1928, 277) wanted it. This coincided with a time when his mother was ill. During his dreams he didn't see anyone, but heard an unidentifiable voice telling him what to do. Later, after he no longer heard the voice, the spirit became visible. In a dream the spirit took him through the air to Red Butte, south of Grand Canyon village [where, incidentally, the informant was born]. He saw the spirit in human form approaching, mounted on a white horse. The spirit dismounted and shook hands, saying, "I am not a dead person, I am a man just like you. Do you have any relatives who have died?" When the informant replied in the negative, the spirit said, "A relative of yours died and went northeast. Then he turned south and he is over at my place." Our informant thought, "Maybe it's my brother," but he didn't tell the spirit. The spirit then said, "There will be a new kind of sickness that will come to everybody, white men and Indians. The sickness comes from the [Sino-Japanese?] war they are having across the ocean. It will come to the Indians first." When the spirit first shook hands he made "white lightning" enter the informant's upper left arm and this later aided his power. The [533] spirit then taught him to sing power songs and instructed him in shamanistic ritual. He learned many curing songs and had to remember their meaning. If he forgot, he would die. It took five or six years for him to become competent. [I was unable to ascertain whether or not the informant had past contacts with Navajo singers, who traditionally rode white horses.]

After he had become a shaman he visited the eastern spirit being often, and thought he had been adopted by it. The spirit had made four hands [method unknown]. Only the first of these hands, a right one, was benevolent; the other three were left and were harmful. Sick people were [755] "transported" [by this particular shaman] to the place in the east where the hands were. If the patient chose the first hand to shake he would recover; otherwise the illness would remain.

the water and now you will be like me forever. Come on and I'll show you the world". They visited a tree that was in the sky and went many places. 539*

The boy returned home and lived with his mother many years. Then he thought it was no good to stay in one place all the time. So his grandmother said, "I'll go west and take the big horses. You go east and take the little horses. If you want to see me any time, in the spring or fall, if the days are windy or cloudy, I'll know you are coming to see me. I'll give you seeds. You can scatter them along with the rain. You can say this will be grass, food, pinyons and other plants. There are many people in world but they fight one another but we will do this to keep them going "

The boy went to the east, his grandmother to the west. So when the weather is windy and stormy we know the boy goes to visit his grandmother.

2. Havasu Canyon Walls Closing Up

[Following are three versions of this story, as related by three informants.] [115]

Version 1: Coyote said that long ago the walls of Havasu Canyon used to close and open and close so no one could come down this canyon. Many people were crushed between them. Then two boys came down with arrows and tried to stop the walls from closing. They shot arrows at the walls and this stopped them from closing. So after that people could pass this way.

Version 2: Long ago these canyon walls moved back and would close up and kill anyone who passed through here. This happened repeatedly until many people were killed. Then a man came and wondered how he would stop it. He carried a big log on his head projecting on each side. The canyon walls closed but were stopped by the log. They can't move any more so from then on people could pass through safely.

Version 3: It started from an old lady who lived somewhere on the plateau. She had two boys. When they went around on the plains up there they used to see much wild game, deer and rabbits. They wondered how to get them and kill them. Finally they asked their mother and she told them to shoot them. "How would we shoot them? With what?" She told them to use an arrow. So they wanted to make arrows with feathers and points. They asked where to get the reeds. She told them it was in a dangerous place and she didn't want them to go.

*539 The reeds grew in the canyon at a place that was full of bones. So they didn't tell their mother where they were going but started out this way. They cut two long juniper trees; this kind grows straight, as long as canyon is wide now. They started down the canyon carrying the logs above their heads. When nearly to the springs of Havasu Creek the walls closed up but were held by the logs which wedged between them. So they came on down the canyon and got the reeds. The logs were still wedged in the cracks in old times, but have rotted out now. When the boys returned to their mother she got after them and said, "I knew you were going down there. That's why I didn't tell you the straight story. How did you get through?" But they didn't tell her anything.

3. Frog Rock

[115] [114] [823] [This story concerns a rock formation on top of the Redwall limestone near Supai village. It was narrated by two informants. Three others denied that any legend referred to the rock even though the Havasupai generally refer to it as "Frog Rock."]

The frog came from the ocean on the west looking for a good place to stay. He crossed the Colorado River below Needles, then spent four more nights of jumping around, playing close to the river. Then he took about a month more and he arrived in Havasupai Canyon. He was poised there ready to jump when he saw the river below. He was on the very edge of the rim when he turned to stone and could jump no more. Bagiova [a localized culture-hero] turned him to stone and made him stay right there for the Indians.

4. Origin of Menstruation

[533] [Some portions of this are sung. Squirrel and his daughter had a mythical home in a canyon off the Topocoba trail about 5 miles from Supai villiage. This is a longer version than that published earlier by Smithson (1959, 63).]

Squirrel and his daughter and Coyote lived together. The squirrel was a little older than the coyote; he was the coyote's uncle. The squirrel went hunting and brought in a deer. While Coyote was skinning it, he put his finger in the blood and flipped it on the inside of the girl's thigh. Coyote said to her, "Sister, you are menstruating. You can't eat the meat for four days." When he said that, the girl didn't believe him. Finally she grew angry; Coyote knew about menstruation but the girl didn't. She went to this side [north] of Seligman about 10 miles where cattle tanks are now. She brought a spring forth there with the femur of a bobcat; people used to eat bobcat.